

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Terrorism

Its Causes & Cure and the Position of a Muslim from Such Tribulations

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In the name of Allaah, the Most Merciful, the Bestower of all mercy.

All praise and thanks are due to Allaah alone and may He send prayers and peace upon him (Muhammad) after whom there will never be another Prophet.

To proceed:

Allaah has honored us with the greatest blessing by sending His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). By him, Allaah brought us out of darkness and into light, honoring us by him after our humiliation, and uniting us by him after our division. He made us brothers for the sake of Allaah, loving and supporting one another, none having preference over another except by *Taqwaa* as Allaah (Ta'aalaa) says,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَنُّكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“Indeed, the most noble among you with Allaah is the one with the most *Taqwaa* (constant fearful consciousness of Allaah).”

[al-Hujuraat, 49:13]

And He says, favoring us with this blessing and reminding us of our previous condition before Islaam:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

“And hold fast, all of you together, to the rope of Allaah (the Qur’aan), and be not divided among yourselves, and remember Allaah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brothers. And you were on the brink of a pit of fire, and He saved you from it. Thus Allaah makes His signs clear to you, that you may be guided.”

[Aali-Imraan, 3:103]

The Muslims were living under this great blessing and rejoicing in it during the time of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) until the seed of division was first sown when ‘Abdullaah ibn Saba and his followers rallied people together against ‘Uthmaan (رَضِيَ اللَّهُ عَنْهُ). However, the very core of the *Khawaarij* first appeared with Dhul-Khuwaysarah at-Tameemee when he objected to the way in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) distributed the war gains after the battle of Hunayn. He (Dhul-Khuwaysarah at-Tameemee) said to him:

“Be fair, Muhammad, for you have not been fair!”

He also said:

“This is, for sure, a distribution by which Allaah’s Face was not sought!”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied:

“Beware. Who would be fair if I would not? Don’t you trust me when I am trusted by the One in the heavens?”

When ‘Umar (رَضِيَ اللهُ عَنْهُ) wanted to kill him, he said:

“Leave him. There will come from his progeny a people whom you will consider your prayer compared to their prayer as insignificant and your fasting compared to theirs as insignificant. They will recite the Qur’aan, yet it will not go beyond their throats. They will go out of the religion just as an arrow passes through its target.”

The tribulations were then kindled against ‘Uthmaan (رَضِيَ اللهُ عَنْهُ) as the causes of biased factionalism (Hizbiyyah) and opposition emerged, casting tribulations and division among the people, striking the very heart of Islaam. Its heat was only further increased with the killing of Dhun-Noorayn (‘Uthmaan).¹ The matter dangerously worsened and the trials and tribulations increased. Division and discord broke out – at the head of this was the Khawaarij sect. They killed ‘Alee and considered the blood of Muslims lawful to spill and their wealth lawful to steal. They caused terror and fear among people, thereby waging war against Allaah and His Messenger. ‘Alee fought against their evil and, afterwards, found this same Dhul-Khuwaysarah among those killed from them. They then plotted to kill many of the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and were successful in murdering ‘Alee (رَضِيَ اللهُ عَنْهُ).

Since then, their evil and tribulations have continued up until this day, sometimes apparent, and other times discreet. They will continue in this way right up to the appearance of the Dajjaal (Anti-Christ) (towards the end of time) just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed of.

In recent times, Allaah had placed in authority of our land, the peninsula, King ‘Abdul-‘Azeez – may Allaah grant him prosperity. With him, Allaah united the various factions of this nation together after long generations overshadowed with wars and enmity. In those times, ignorance prevailed and tribalism cropped up amongst the people. Many people

¹ Dhun-Noorayn literally means “The Possessor of the Two Lights.” He was given this nickname because he married two of the Prophet’s daughters, each at different times. – T.N.

returned back to *Shirk* and to the law of the jungle, by which the strong eats the weak. So Allaah destined for this leader (King ‘Abdul-‘Azeez) to unite the people under the banner of *Tawheed*. Safety and comfort spread. Religious knowledge thrived and the darkness of ignorance dispersed. The brotherhood of Islaam prevailed, established upon the actualization of *Tawheed* and upon the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The peninsular was again secured by the supporters of the land. Its children followed in the same footsteps, adhering to this methodology, seeking Allaah’s help and applying the rule of Allaah in all matters. So safety, security, and well-being prevailed under the rule of Islaam. The people of this land were as the heart of a single person – the ruler and the ruled. The young people were firmly connected to their scholars and leaders. They exemplified one united group, not diverse sects; upon one united methodology, and not diverse methodologies. Their unity was strong, far removed from the methodology of extremism. This was manifested by curricula and studies, which firmly instill the moderate fundamentals which the *Qur’aan* and *Sunnah* call to, as Allaah (Ta’aalaa) says,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

“And thus, We have made you a middle nation.”

[al-Baqarah, 2:143]

Meaning: a just nation, chosen among other nations. So these lands became a prime example of adhering to the middle path, the path between extremism and negligence.

However, there has appeared during these latter times voices, writings, and cries from some insignificant, minor people calling to the shamefulness of biased factionalism (*Hizbiyyah*). They began to decay the bones of this (Muslim) nation with their invitations away from the unity of a single, interdependent group to the strictness of several diverse sects. They call to the radically choosing of sides and extremism by such ornamented, yet obviously deceptive, means, leading to nothing but division among the ranks of this nation. They try by various ways to persuade some of our young people to their rebellious, revolutionary ideologies which make it possible for the enemies of Islaam to take commodities such as oil under the slogan of human rights sometimes, or the call to update and change the school curriculum other times, claiming they are the causes for this very extremism found among such groups and individuals.

The propagation by those with these ideologies to spread their falsehood is done in numerous ways. From these ways are the following:

1. Belittling the affair of calling to *Tawheed*, claiming that the '*Aqeedah* is generally known to most people. Some of them say that it is possible to understand '*Aqeedah* in as little as ten minutes. Rather, some have even stooped so low as to say that this (the persistence in the call to *Tawheed* and the correction of '*Aqeedah*) actually causes division amongst the people.
2. Turning away from the scholars, abandoning taking knowledge from them, and distorting their statements, claiming they do not fully comprehend the current affairs. They claim the scholars are not qualified to solve the problems facing the Islaamic nation today and that they refuse to stand up to face its true issues.
3. The distancing of the young people far away from the religious knowledge based on the *Qur'aan* and *Sunnah*. They preoccupy them with such things as enthusiastic, fiery *Nasheeds* (so-called "Islaamic" songs) or whatever other issues are spread here and there of the various attractive ways, whether written, seen, or by audio.
4. The belittlement of the leaders and those in authority and the public exposing of their faults or what some people assume to be their faults. They do this publicly on the *Minbars* (while delivering lectures in the mosques) and on the questionable satellite channels. They distort the texts commanding the obedience to the leaders to mean that such obedience referred to in these texts is only given to the main leader who has authority over all the Muslims in the world (and not the various individual leaders of each country). They forget, or pretend to forget, that all of the scholars and *Imaams* unanimously agreed that this obedience is also incumbent during times of the existence of various separate Islaamic countries. Even though each country may possess its own wealth, with its own rights and obligations dependant upon its respective leader. Obedience to such a leader is still an obligation and revolting and rebelling against him is forbidden as long as he establishes the rights of Allaah. This is an agreement that all of the scholars of Islaam were united upon.
5. Rallying together those with these theoretical thoughts who call to revolutionary and rebellious ideas. They assemble the young people, brainwashing them in private gatherings set up in places of rest and recreation. They focus on separating the young people from their scholars and leaders, instead connecting them with personalities that follow methodologies of rebellion and *Takfeer* (declaring Muslims to be disbelievers).
6. They call to their imaginary "*Jihaad*" which is actually the declaring of a Muslim's blood and wealth to be lawful for the taking. They encourage devastation and

- bombings and the blowing up of structures property, all the while claiming that the land of the Muslims is now a land of war, fighting being justified therein. This ideology is spread by means such as the inspirational *Nasheeds*. The danger has even reached the level of some youths being trained to use all sorts of weapons in far secluded places within the country, and in other questionable foreign countries.
7. The circulation of books, fliers, pamphlets, and cassettes that call to this defiant, radical ideology. They promote making *Takfeer*, especially against the scholars and leaders. We will mention some of the books that call to this:
- a. The writings of Sayyid Qutb. The most dangerous of these are those books that make the blanket *Takfeer* against most of the Muslim nations in this time, those that defame the Companions of the Prophet (ﷺ), and even books that defame the Prophets. Examples of these are "*Fee Thilaalil-Qur'aan*" (In the Shade of the *Qur'aan*), "*Kutub wa Shakhsiyyaat*" (Books and Personalities), "*al-'Adaalah al-Ijtimaa'iyyah*" (Social Justice), and "*Ma'aalim feet-Tareeq*" (Milestones).
 - b. The books of Aboo al-'Alaa al-Mawdoodi.
 - c. The books of Hasan al-Banna.
 - d. The books of Sa'eed Hawaa.
 - e. The books of 'Isaam al-'Itaar.
 - f. The books of Aboo al-Fath al-Bayaanonee.
 - g. The books of Muhammad ibn 'Alee as-Saabonee.
 - h. The books of Muhammad Hasan Hanbakah al-Maydaanee.
 - i. The books of of at-Turaabee.
 - j. The books of al-Hudhaybee.
 - k. The books of at-Tilmisaanee.
 - l. The books of Ahmad Muhammad ar-Raashid (a pen name). The most dangerous of his books are "*al-Masaar*" (The Path), *al-'Awaaq* (The Obstacles), "*al-Muntaliq*" (The Starting Point, or Liberated), and "*ar-Raqaaq*."

- m. The books of 'Isaam al-Basheer.
- n. The books, pamphlets, and tapes of Muhammad Suroor Zaynul-'Aabideen, the head of the *Muntadaa* organization in London.
- o. Other books than these mentioned that are widespread in our bookstores and are filled with this ideology. It is incumbent for us to dry up this fountain (of deviation) by warning against these books, preventing their circulation, and by supervising those publishing companies and bookstores who are lenient in distributing these books or selling them.

When these books are read by young people whose own ideas have not yet matured and who have no knowledge-based protection against the effects of such books, they (such books) corrupt their intellect, and ideas, causing them to follow fantasies. This way, the youth are prepared to carry out whatever is requested of them - even something like suicide or the killing of others from among Muslims or non-Muslims that should be guaranteed safety. They do such things to achieve a certain objective - "martyrdom for the sake of Allaah and the triumph of entering paradise." These theorists have made the youth imagine that this is the correct way leading to this destination and to the victory of gaining Allaah's pleasure. So *Takfeer*, bombings, mass destruction in the lands of Muslims, and abandoning the methodology of the righteous predecessors (*as-Salaf as-Saalih*) have all now become "the path of guidance" as perceived by such people.

- 8. Another way that such deviant ideologies have spread is by the emergence of inspirational activists from these groups of *Takfeer* such as the sect "*al-Ikhwaan al-Muslimeen*," or the "Muslim Brotherhood" and other groups that originated from them that are found in our schools, institutes, and universities. They have distorted and transformed many of our children by planting and cultivating among them the methodology of *Takfeer* by student get-togethers and recreational trips as well as with exaggerated religious narrations and those containing blatant lies.

These are some of the means by which these people were successful in corrupting many of our youth, making them unaware of the correct methodology, their scholars, and their leaders. They made the truth appear to them to be only what they themselves were upon and everyone else was upon nothing (of guidance). The negligence of realizing these means by which they use has allowed this alien ideology to spread in our religion and nation.

Now comes the question: "How do we protect our youth from this?"

To safeguard from such innovated ideologies of *Takfeer*, we must individually and collectively take the following steps:

1. Call the youth back to adherence to the *Qur'aan* and *Sunnah* and to refer back to them both under all circumstances. Allaah (*Ta'aalaa*) says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ﴾

“And hold fast, all of you together, to the rope of Allaah (the *Qur'aan*), and be not divided among yourselves.”

[*Aali-Imraan*, 3:103]

And He says,

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ﴾

“And if you differ in anything, its decision is for Allaah.”

[*ash-Shooraa*, 42:10]

So referring back to the Book of Allaah and adhering to it is the protection and the foundation by which Allaah preserves one from falling into destruction.

2. We must make sure to understand the *Qur'aan* and *Sunnah* according to the methodology of the righteous predecessors (*as-Salaf as-Saalih*). This will not be achieved unless the Muslims seek such understanding from the sincere and knowledgeable scholars who, by the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), they refute the distortion of the extremists, the false assumptions of the deniers, and the misinterpretations of the ignorant ones. Allaah (*'Azza wa Jall*) said,

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۚ﴾

“So ask the people of the scripture if you don't know.”

[*al-Anbiyaa*, 21:7]

And He says:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَالْيَ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ﴾



“If there comes to them a matter of safety or fear, they (immediately) publicize it. If only they had referred it to the Messenger and to those charged with authority among them, the proper investigators would have understood it from them (directly).”

[an-Nisaa, 4:83]

The terrorists are those who spread corruption on earth, following religious verdicts given without knowledge. They are those who shun the listening to the main scholars of the nation, describing them with evil characteristics that are more rightly attributed to these terrorists themselves. So if the youth turn instead to the inheritors of prophethood (the major scholars), those who are firmly-grounded in knowledge, then this will be their defense, if Allaah wills, against these terrorists who rant and rave about things they know nothing about, spreading false rumors. They claim there is no other place for the youth to turn to and connect themselves with.

3. We must also remain far away from the places of such *Fitnah* (trials, afflictions, and tribulations) to avoid their evil effects. Allaah (Ta'aalaa) says,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۚ﴾

“And fear the *Fitnah* which not only afflicts those among you who do wrong particularly (but may rather afflict everyone).”

[al-Anfaal, 8:25]

This is done by taking the initiative to do righteous deeds by which Allaah's servants protect themselves against the *Fitnah*. The Messenger of Allaah (ﷺ) said:

"Take the initiative to do righteous deeds before a Fitnah comes like patches of a dark night. Due to it, a man will be a believer at night and disbelieve by morning, or be a believer in the morning and disbelieve by nightfall. He will sell his religion for a mere portion of the Dunyaa (this worldly life)."

[Imaam Ahmad]

And Aboo Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said that Allaah's Messenger (ﷺ) said:

"There will come a Fitnah during which the one who sits will be better than the one who stands, and the one who stands will be better than the one who walks, the one who walks will be better than one who runs. Whoever exposes himself to it will be overcome by it. Whoever finds a refuge or resort (from it) then let him seek it for protection."

[al-Bukhaaree & Muslim]

4. We must strive in worshipping Allaah and try to remain constantly and fearfully conscious of Him ('Azza wa Jall) – having *Taqwaa*. This is done by carrying out what He has commanded and remaining away from what He has forbidden. This is the way of success from every hardship as Allaah (Ta'aalaa) says,

﴿وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

"And whoever has Taqwaa of Allaah, He will make his affairs easy for him."

[at-Talaaq, 65:4]

And He (Ta'aalaa) says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

“And whoever has *Taqwaa* of Allaah, He will make for him a way to get out (of every difficulty).”

[at-Talaaq, 65:2]

So having this *Taqwaa* of Allaah, remaining firm on His legislation, and performing deeds that please Him is the way to achieve every success and victory in both lives (the *Dunyaa* and Hereafter).

5. We must stop the widespread open sinning amongst ourselves, because whatever of *Fitnah*, evils, or disagreements that afflict the Muslims, it only stems from sins becoming prevalent among the people and disobedience to Allaah. Whatever calamities afflict them is only due to what they themselves have earned as Allaah says:

﴿أَوَلَمَّا أَصَبْتُمْ مُمْصِبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ

هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“When a disaster afflicts you, although you struck (your enemies) with one twice as great, you say, “From where does this come to us?” Say, “It is from your own selves (because of your evil deeds).”

[Aali-Imraan, 3:165]

And He says,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾

“Corruption has appeared on land and sea because of what the hands of men have earned (by sins, evil deeds, etc.).”

[ar-Room, 30:41]

6. We must stick to the main body of Muslims and their leader and we must reinforce the understanding that it is obligatory to obey those in authority in goodness. Allaah says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾



“O you who believe, obey Allaah and obey the Messenger, and those who are in authority among you.”

[an-Nisaa, 4:59]

The Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

“Indeed, Allaah is pleased for you three things and is displeased with three things. He is pleased for you that you worship Him without associating anything as partners with Him, that you hold all together to the rope of Allaah and not split into groups, and that you give sincere advise to whomever Allaah puts in charge of your affairs.”

[Muslim & Ahmad]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said:

“There are three things which the heart of a Muslim should never object to: sincerity in doing deeds solely for the sake of Allaah, giving sincere advice to those in authority of affairs, and sticking to the main body of Muslims.”

[Ibn Maajah & Ahmad]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Whoever sees something from his leader which he hates, then let him be patient with it, for indeed the one who splits away from the group by even a hand-span and then dies, he does not die except the death of Jaahiliyyah (the pre-Islamic period of ignorance).”

[al-Bukhaaree]

Al-Bukhaaree also records in his authentic collection a long *Hadeeth* from Hudhayfah (رَضِيَ اللَّهُ عَنْهُ) in which he asks the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

“What do you instruct me to do if that (*Fitnah*) reaches me?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied,

“Stick to the main group of Muslims and their leader.”

I (Huthayfah) further asked, “What if there is no main group nor a leader?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Then stay away from all of those sects even if you have to bite onto the trunk of a tree until death comes to you while you are in that state.”

[al-Bukhaaree]

7. Seeking help by remaining patient during times of hardship. Patience extinguishes much *Fitnah* as Allaah says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“Oh you who believe, seek help through patience and prayer. Indeed, Allaah is with the patient ones.”

[al-Baqarah, 2:153]

And He (Ta’aalaa) says,

﴿وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ﴾

“And bear with patience whatever may befall you.”

[Luqmaan, 31:17]

The Messenger of Allaah (ﷺ) said:

“The affair of a believer is amazing – all of his affairs are good for him. If he experiences good, he is thankful and that is good for him. And when hardship befalls him, he is patient and that is good for him. This is not the case of anyone except a believer.”

[Muslim]

8. We have to resolve our issues with tolerance and forbearance and not be so hasty in judging and passing religious verdicts. We must refrain from becoming excited and angry – all of these traits are the characteristics of the Prophets and Messengers and their followers. Allaah (Ta’aalaa) said,

﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾

“Indeed, Ibraaheem (Prophet Abraham) was certainly forbearing, humbly invoking (Allaah), and repentant.”

[Hood, 11:75]

Allaah’s Messenger (ﷺ) said to Ashajj Banee ‘Abdul-Qays,

“There are two qualities within you that Allaah and His Messenger love: tolerance and forbearance.”

[Muslim]

9. We must adorn ourselves with gentleness, good behavior among ourselves, and kindness when resolving our problems. The Messenger of Allaah (ﷺ) said,

“Gentleness is not found in anything except that it beautifies it and it is not removed from anything except that it renders it defective.”

[Muslim]

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

“Indeed, Allaah loves kindness and gentleness in all matters.”

[al-Bukhaaree]

10. We must fully comprehend whatever issues face us as they actually are, understanding and perceiving them and delve deep into their root causes. We must give this great significance because any ruling passed on a matter is greatly dependant upon how that matter is first understood. So a Muslim should not be misled by only the outward appearance of any issue. Rather, it is incumbent upon a believer to be careful of everything happening around him and not be deceived by first impressions. This must be done, however, by confirming the evidences and without leaving the true methodology. Passing rulings and judgments must not be rushed into and religious issues must not be delved into with no basis of knowledge as Allaah says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

“And do not follow that of which you have no knowledge. Certainly, the hearing, sight, and heart – of each of those you will be questioned.”

[al-Israa, 17:36]

11. We must confirm and verify anything we hear and not simply give an ear to rumors, especially what is broadcast on the various media means and the questionable satellite channels. Often such announcements result in commotion among the Muslims, causing them to differ in their goals and weaken their unity. Allaah (Ta’aalaa) says,

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾



“O you who believe, if a wicked evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful for what you have done.”

[al-Hujuraat, 49:4]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Beware of suspicion, for suspicion is the most deceitful of speech.”

[al-Bukhaaree & Muslim]

12. We have to return back to the fundamentals of our *Eemaan* and our religion when passing any judgments of others as being disbelievers, sinners, or innovators. We only make such rulings based on the criteria found in the *Qur'aan* and *Sunnah*. We do not pass a blanket ruling of disbelief on Muslims without deliberation and confirmed evidence due to the seriousness of this matter. It is forbidden for a Muslim to accuse his brother, a specific individual Muslim, of being a disbeliever even if he does an action of disbelief, unless and until all of the applicable conditions have been met and all excuses and explanations have been removed. Allaah ('Azza wa Jall) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا

لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ

الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ

اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝﴾

“O you who believe, when you go in the cause of Allaah, verify (the truth), and say not to anyone who greets you with peace, “You are not

a believer,” thereby seeking the perishable goods of the worldly life. There are much more profits and goods with Allaah. Even as he is now, so were you yourselves before Allaah conferred on you His favors (guided you to Islaam), therefore, be cautious in discrimination. Allaah is ever well aware of what you do.”

[an-Nisaa, 4:94]

The Prophet (ﷺ) also warned against this saying in the *Hadeeth* of Aboo Dharr (رضي الله عنه),

“No man accuses another of being a sinner or accuses him of disbelief except that it is applied back to himself if his companion is actually not like that.”

[al-Bukhaaree & Muslim]

‘Abdullaah ibn ‘Umar (رضي الله عنهما) narrated that Allaah’s Messenger (ﷺ) said,

“Any man that says to his brother, ‘Oh disbeliever!’ then it falls back to one of them.”

[al-Bukhaaree & Muslim]

Ibn Daqeeq al‘Eed says regarding the meaning of this *Hadeeth*:

“This is a severe threat to the one who accuses anyone from the Muslims as being a disbeliever while he is really not. It is a very serious matter in which many of the speakers have fallen into and others who falsely ascribe themselves to the *Sunnah* and the people of *Hadeeth*. This is because of their differing in the correct ‘*Aqeedah* beliefs so they are harsh with those who oppose them, judging them as disbelievers.”

The famous scholar of Islaam, Ibn Taymiyyah, endorsed this saying:

“I am from the severest of people in forbidding one from accusing a specific individual of disbelief, wickedness, or sin unless he knows for

certain that all the religious proofs and evidences have been established upon him – those proofs indicating that whoever opposes them is in fact a disbeliever, defiantly disobedient one, or a sinner. And I also affirm that Allaah may choose to forgive the sins of this entire (Muslim) nation, the spoken sins and mistakes and the actions.”

These are some of the issues that every Muslim must pay close attention to during such depressing times of trials and tribulations. And it is incumbent upon all Muslims, individually and collectively, the rulers and the ruled, the scholars and students, to consolidate their efforts in order to eradicate these tribulations, uprooting them from their very origins especially today’s problems of *Takfeer* which have led some people to the extent of accepting that other Muslims’ blood and wealth are lawful to take. Such people corrupt others to the point that they are willing to carry out such measures as of destruction, and bombings. They do this by means of questionable organizations, paid publications, and misguiding verdicts that lead to such terrifying incidents carried out by people with stupid misconceptions. Thereby, they convert themselves into corruptors, murderers of Muslims and non-Muslims who have been promised safety. They violate the sanctity of others’ wealth and structures, calling this “*Jihaad*.” This is the age-old crime of naming something with other than its true name...

So every single Muslim is required, as much as he can, to expose their (the terrorists’) lies and to make known their deviation to prevent their evil and corruption from spreading and calamity from dangerously worsening. It is forbidden to hide or conceal anyone of them because this would be cooperating with them in sin and transgression and Allaah said,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“And cooperate together in righteous and *Taqwaa*, and do not cooperate in sin and transgression.”

[al-Maaidah, 5:2]

So whoever supports and accommodates them, defends them, or accepts their actions, then he shares in the sin of killing innocent souls who have committed no crime deserving of this from among the Muslims and those who are under the trust of safety from among the non-Muslims living in the Muslim lands. The *Hadeeth* of the Prophet (ﷺ) is applied to such supporters of them when he (ﷺ) said,

"The curse of Allaah is upon anyone who supports an innovator."

[al-Bukaaree]

We ask Allaah, the Generous, the Lord of the great throne, by His perfect names and by His magnificent attributes to preserve and protect all the Muslims in general, and these (Muslim) lands in particular – their religion, safety, and security. And we ask Him to guide the misguided ones from the Muslims and return them back to their religion with a goodly return. We ask Him to unite them all in their goals upon the truth.

The last of our call is that all praise and thanks are due to Allaah, the Lord of all creations and may He send prayers and peace upon our Prophet, Muhammad, his family, and his Companions.



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